

CHRISTIAN HERALD.

VOL. I.]

Saturday, August 3, 1816.

[No. 19.]

On the duty of increased exertions to promote Missions to the Heathen. (From the Evangelical Magazine.)

MUSING lately on the state of Missionary affairs in this country, the following remarks occurred to my mind. I am of opinion that Christians, of every communion, are taking too much credit to themselves, on account of what they are doing in the way of Missionary exertions. It is a matter for thankfulness to recollect what has been done towards evangelizing the heathen during the last twenty years; that one denomination of Christians after another, in this country, has embarked in this glorious undertaking; yet, when I sum up the whole of what has been effected by all the societies together, instead of occasion for the exercise of self-complacency, I see abundant reason for deep humiliation. What heart, possessing in the smallest degree the love of Christ, can think of the forlorn state of the world at this day in reference to the want of the Gospel, and not be wrung with anguish, and ready to exclaim, "And is this all!" Let us survey the dreary prospect which the present condition of the world exhibits to our view. Leaving what is called Christendom out of the question, (as the most degraded of all the Christian Churches possesses, in its creeds and services, the grand leading doctrines of Scripture, and is therefore not properly a field for Missionary exertion,) what do we see? Two quarters of the globe, Asia and Africa, by far the largest portion of America, and a part of Europe, under the degrading and soul-destroying superstition of Paganism and Mahometanism. We see about 200 millions of our fellow-men deluded by the false prophet; and about 600 millions more bowing down to stocks and stones, the work of their own hands! What mind of an ordinary cast can contemplate the almost endless train of personal, domestic, and social evils attendant on superstition, and not be appalled? This all-devouring monster spares no age, no sex, no condition. The infant's shriek, and the groans of the widow issuing from the funeral pile, are her sweetest melody.

VOL. I.—No. 19.

T

Were our Missionary efforts only directed to remove these dire temporal calamities, they would deserve support; but we have far higher objects in view. There are 800 millions of human beings, each of whom possesses an immortal spirit of more value than the globe they dwell on, the slaves of a debasing, God-dishonouring superstition; groaning under a yoke the most galling which the cunning and malice of satan could invent; a tyranny which not only imprisons all the noblest faculties of man and reduces him to a mere machine, but generates, of a gigantic growth, all the basest passions of our nature. Did we believe more firmly the Scriptures of truth; were the awful realities of another world more clearly seen by us; the great white throne, and the final decision of the Judge, "Come ye blessed, Depart ye cursed:" were these *truly* believed by us, Oh, how eagerly should we then engage in Missionary concerns! Were these believed, we should hear no more the cold, chilling, unfeeling reply of many to the call for increasing exertion. What would you have? Do not your subscriptions and contributions amount to nearly £20,000 *per annum*? Have you not, of both sexes, about 100 Missionaries? Yes, blessed be God, we have; and yet there are still 800 millions of our fellow-sinners whose ears never heard the joyful sound. May this truth, this heart-rending truth, haunt every professor who is indifferent to the Missionary cause, till he is brought to cry for mercy for the sin of a brother's blood! Eight hundred millions of men "sitting in darkness, and in the region and shadow of death, perishing for lack of knowledge." "What are these five barley-loaves and two small fishes among so many?" And is there a man who bears the honourable name of Christian, who can be satisfied with present exertions? who can bear to reflect at the close of every day, that 50,000 of his fellow-sinners have left this world without hearing of a Saviour, and not feel himself impelled to give further and increased assistance to the Missionary cause? Let me recommend it to all who are chargeable with neglect in this great and good work, to read Prov. xxiv. 11, 12, "If thou forbear to deliver them that are drawn unto death," &c. There are various classes of professors, who, on account of their neglect of the heathen, are called upon to do works meet for repentance. First, those who have spoken or written any thing to the injury of any particular Society, or Missionary Societies in general, either by secret whisper or open attack; these are called on to humble themselves before that Saviour, whose honour they have wounded, whose cause they have injured!

I would say to these persons, Are there not enemies enough, among the men of the world, to the Missionary cause, that you must needs go over to their camp as an auxiliary? Is there not sufficient indifference among professors, that you must confirm them in their unchristian spirit? We were prepared for opposition on the part of bad men: that was a thing of course. Having enlisted in the service of the god of this world, they are anxious to support his usurped dominion; they dispute every inch of ground; and by open or secret hostility oppose the progress of the Prince of Peace. But what shall we say when good men range themselves on the side of the enemies of God and man?

Secondly, Those who have ability, but have hitherto refused any assistance to Missionary Societies. You have spent many an unnecessary pound on yourself and family in dress or pleasure; you have had enough to spare for a jaunt to Margate, Brighton, or some other place of fashionable resort;—but you have nothing to spare for the cause of Him, to whom you are indebted for all you possess? You will answer, I do help a Missionary Society; I always give sixpence, when I happen to be caught where a collection is making; and I am thinking of becoming a subscriber of a penny a week to a Missionary Association in our neighbourhood. The lust of the eye calls, and you answer; the ear calls, and you obey; the palate, and it is gratified; not at the expense of sixpence, or a penny a week; no, no; these claimants are not so easily satisfied: they have their pounds; but the great Lord of all is to be put off with pence. Recollect the day of settlement; think on the frown of the great Lord; and dread the doom of the unfaithful possessor of one talent: you have ten.

Thirdly, Those who are in circumstances to afford all the comforts and many of the luxuries of life, but have contented themselves with a subscription of a solitary guinea. How do you think your yearly expenditure will look when it is presented at the great audit? This will not pass in a mass. Totals will not satisfy. No; they will be chequed, item by item. In one line there will be found £400, for a carriage; in another £350 for the expence of keeping it; and in the next £1 for the Missionary cause. You even keep back the shilling, and put it off with a pound note. I pray you to examine the bags you have heaped up, and see how many of them are filled with what has been kept back from that good cause. Look over the map of your estate, and see how many acres thereof belong to the interest of Christ:

and hasten to make restitution four-fold, lest the moth and rust should be commanded to corrupt your treasures, and the mildew, the caterpillar, and the hail, devastate your farms.

Fourthly, Those ministers of Christ who have refused to collect on the behalf of Missions, and have discouraged their people from assisting. Surely this is highly culpable. Their Lord has commanded all his loyal subjects to unite, for the recovery of his *inheritance and possessions granted to him by charter from his Father*. You have not only refused yourselves to join in the grand confederacy, but you have kept others back also. How inconsistent is this with your interceding on the Lord's day for the conversion of the heathen, and the speedy fulfilment of ancient prophecies, in regard to the universal spread of the Gospel! Has he not instituted means for their accomplishment? As the employment of means without prayer is presumption, so prayer, without the use of such means as are in our power, is hypocrisy. It is remarkable that, in general, those congregations who do not collect for Missionary purposes are the most wealthy, and their ministers amply provided for. It is not the poor minister, who is scantily supported by this people, who is the most backward to collect: no; such are usually the first in this good work; but it is the benefited minister, whose hearers are rich, who is so careful of their pockets.

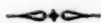
Let such ministers, and others whom I have been addressing, not delay to confess their sin, and make immediate reparation, by pouring abundantly into the Missionary treasury.

The Lord has signally owned the labours of the Missionary Society. Let all the glory be his alone. Had they effected nothing more than the translation of the New-Testament into the Chinese by Mr. Morison, and its circulation by Mr. Milne, they would have been amply repaid for all the funds which have been expended. Perhaps there have been few instances of the success of the Gospel since the days of the apostles, equal to that which has taken place at Bethelsdorp. Three hundred heathen converted, at one station, in the short space of one year! There has been a remarkable out-pouring of the Spirit in Africa and the South Seas. New Missions are ready to be planted. A great many Missionaries are departing for different stations. Had the Society twenty more ready at this time, there are fields of labour ready to be occupied by them. The directors are not only embracing every opportunity which offers for extending the scale of their operations, but they are diligently exploring a fallen world for new districts, where they may plant the Tree

of Life, whose leaves are for the healing of the nations. It is not true, that the directors wish to possess funds to make them independent of the public. The idea is absurd and groundless. Were their operations confined to their present scale, it would require them to possess more than six hundred thousand pounds of stock to support their annual expenditures. We live in no ordinary times. Ordinary exertions will not suffice. The glorious promises and prophecies, which gladden the hearts of all true Christians, are crowding forward for their accomplishment.

Let Missionary Societies quicken their pace. Hitherto the funds and the prayers have chiefly proceeded from the poor. These have cheerfully submitted to privations for the love they bear to the Saviour, and the souls of men. Let the rich come forward; and out of their abundance cast in liberally. If you wish your property to be safely secured to your families, come forward and contribute generously.

BRAINERD.



Remarks on certain Modes of Preaching.

DISCRIMINATION in ministerial address is of vast importance. He who presses the peculiar duties of the Christian promiscuously on an audience, without reference to the broad line of distinction which actually separates true believers from the rest, is, at best, but "as one that beateth the air." To Christian duties, Christian motives are appropriate. Duties, even of general moral obligation, require to be ever accompanied in their enforcement with a distinct and earnest representation, both of their utter insufficiency to procure for "the natural man" his Maker's favour, and of their absolute unacceptableness, while proceeding from mere natural motives. The neglect of this *discrimination* often tends at once to delude the unregenerate, and to disgust the pious: where it is faithfully maintained, duty may be exhibited every Sabbath, and will still be welcome to the believer's ear.

Some preachers, it is possible, have fallen into a partial neglect of Gospel-truth, through a concern, innocent in itself, to meet the *taste* of the younger or more refined part of their auditory; others, from an undue solicitude to preserve an agreeable variety in their public ministrations; while, in many instances, the same result has been produced by an exclusive study of *certain models* of pulpit eloquence, whether French or English, in which "the savour of the knowledge of Christ" has been sacrificed to fancy, ingenuity, and popu-

lar effect. On all this it may be remarked, that, however desirable it be, by all just and consistent methods, to attract and gratify, and win the careless, *the edification of the Church* must never be yielded to objects of inferior and, after all, of very uncertain benefit. The noblest *eloquence* is of that substantial, heart-thrilling kind which, while it disdains not the aid of secondary qualities, delights eminently to unfold the mysteries of the Cross. Nor does it by any means follow, that *sameness* must ensue from the constant exhibition of this grand subject. The greatest variety of illustration, the fullest adaptation to the diversity of character and feeling, "the words that breathe, and thoughts that burn," may still find their place in the service of "the truth as it is in Jesus."

The writer begs leave, in conclusion, to offer in confirmation of his own views, the following extract from a discourse recently published by one of the most deservedly popular teachers of the present age:—

"A young divine," says Manton, "one day asked an old Christian, 'What shall I preach?' He received for answer, 'Preach Christ.' 'O, I have preached him,' says he, 'already.' 'Why then,' added the sage, 'Preach him again: preach him always: and preach him only.' This is advice, which, however lightly some may treat it now, all those worthies would have sanctioned, "whose works praise them in the gate." The time would fail me to tell of Leighton, and Hall, and Owen, and Baxter, and Reynolds, and Horne, and Charnock, and Polhill, and Bates, and Watts, and Doddridge, and numbers more, who were for nothing more remarkable than a rich, full, and consistent display of the Lord Jesus. They proclaimed him in the dignity of his person; in the glory of his character; in the condescension of his grace; in the wonders of his love; in the efficacy of his sufferings; in the prevalency of his intercession; in his ability to save to the uttermost them that come unto God by him. They preached him, as the only foundation of a sinner's hope; as the Lord our righteousness and strength; as the consolation of Israel, in whom they were to rejoice with joy unspeakable and full of glory; and, to use the expressions of one of them, "Christ was the diamond in the bosom of all their sermons." And what was the practice of the apostles? "We preach Christ crucified," says Paul; "to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the wisdom of God and the power of God; because the foolishness

of God is wiser than men, and the weakness of God is stronger than men." "I determined not to know any thing among you save Jesus Christ, and him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Accordingly, he viewed and explained, and improved every thing in relation to *him*. If he spake of the glory of God, he represented it as "shining forth in the face of Jesus Christ." If he mentioned the promises of God, they were "all Yea and Amen in Christ Jesus." If he adverted to the duties and difficulties of the Christian life, he said, "Be strong in the grace that is in Christ Jesus:" "I can do all things through Christ that strengtheneth me." He could not enforce even conjugal tenderness without a reference the most affecting: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." May we all follow an example so worthy of imitation; and whenever in our work we pause for reflection, may our consciences, bearing witness in the Holy Ghost, enable us also to say, "Whom *we* preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus!*" A. B.

Ringwood.

(Evang. Mag.)

ORIGINAL LETTER OF THE LATE REV. JOHN NEWTON.

To the Editor of the Evangelical Magazine.

SIR,

THE memory of the late Rev. John Newton is cherished with such feelings of respect and affection by all the true friends of religion, that the following letter of his, though written many years since, cannot fail, I conceive, to excite considerable interest. To me it has always been a source of great pleasure and consolation—recalling to my mind the amiable character and fervent piety of a once beloved friend, and directing my footsteps to the Fountain, whence flow the purest streams of comfort in the darkest times and greatest difficulties. It was written upon the following occasion:—A servant, who was afterwards, I understand, executed at Gibraltar, having been discharged from my service, went to Mr. Newton and others, borrowing Bibles and other articles in my name. Our amiable and unsuspecting friend, without any hesitation, lent him that which he requested. After some time, not finding his Bible returned, he, with peculiar delicacy, mentioned the circumstance to me. Having thus

* See Jay's Sermon on the importance of an Evangelical ministry.

discovered the fraud, I sent him another Bible similar to the one he had lost, which drew from him the following letter. The condolence at the close of it, was occasioned by the loss which each of us had sustained in the death of a valuable consort.

Grafton St.

Yours, T. W.

MY DEAR SIR,

I AM very sorry that I mentioned my Bible to you, as it has occasioned you so much trouble. It was kind in you to interest yourself for its recovery, and I thank you. The person who imposed upon me was not your servant, nor was you responsible for him; but I am much obliged to you for the great pains you took on my account.

Through mercy, there is no scarcity of Bibles in my house. That which I lost was valuable to me as a family-book. The Bible you have sent me is a better than mine was. I will accept it with thanks, write your name in it, and keep it for your sake, if you likewise will favourably accept my Messiah, which I send herewith.

Ah, Sir, the loss of the Bible would be great indeed if it could not be replaced! It would be like losing the sun out of the system. It is the foundation of our hope, the rule of our life, and the food of our souls. It directs us to a hiding-place, a resting-place, and a dwelling-place. Would a worldling be pleased with a large volume of bank-notes? A single promise of God's own word is worth more than them all. By the truths revealed in the Bible, we have been brought to the knowledge of life and immortality; and have derived help and comfort under trials, when the help of men and creatures would have been utterly in vain.

By this light, I trust, you and I shall be guided through a wilderness world, till we arrive in the kingdom of glory; then our tears shall be wiped away, and we shall weep no more. Then we shall see those whom we best loved while here; who are gone a little before us, and are waiting for us, and perhaps, by the Lord's appointment, are still watching over us; but, what is still more, we shall see Him whom we have received grace to love unseen.

May his blessing be with you and yours! Amen.

I am, &c.

October 24, 1792.

JOHN NEWTON.

A letter from Mr. Milne, dated Malacca, Sept. 25, 1815, has been received, announcing the arrival of Mr. and Mrs. Thomson. Mr. M— says, "We rejoice in their arrival, and view it as the commencement of a new era to the dark extra-Ganges countries." Mr. Milne is engaged in publishing a *Chinese Magazine*; the third number of which was in the press when he wrote.

FROM THE RELIGIOUS INTELLIGENCER.

New-Haven, June 1, 1816.

THE Christian public are extensively acquainted with the fact, that several young men, natives of the Owhyhee, are now in Connecticut. Two of them were brought over in a ship belonging to this port, and arrived about 10 years since. They were then lads of 16 and 14 years of age. Their Owhyhee names are Obookiah and Hoopoo. The former has prefixed to his original name, the name of Henry; the latter, that of Thomas. A third landed in Boston about six years ago; and hearing of Henry Obookiah, who was then at Andover, went and joined him. His name is William Tenooi. Lately they have been joined by a fourth, who is called John Hanonee.

Soon after the arrival of the two first, several young men of piety, then connected with Yale College, interested themselves in their behalf, and taught them to read. After this, Henry Obookiah resided some time in Torrington, in the family of the Rev. Mr. Mills, and afterwards at Andover, where he was instructed by the students of the Theological Seminary. He has not only learned reading, writing, and arithmetic, but grammar and geography; and what is of more importance, the principles and doctrines of the Christian Religion. He also gives very satisfactory evidence of personal piety, and has made a public profession of religion. The other three, in proportion to the time they have severally been employed in study, have made respectable proficiency. The two first of them are hopeful Christians; and the mind of the third is deeply interested on religious subjects. It ought also to be mentioned, that these youths have discovered a very lively interest in the religious concerns of one another. When Obookiah became anxious about himself, he felt similar anxiety for Hoopoo and Tenooi. Those two have discovered a like solicitude for each other. And on a late visit, which one of them made to Hanonee, it was found out, by accident, that he spent most of the day he was there in praying with him.

It is the intention of these young men, when qualified, to return to their own country as Missionaries. For this purpose, Providence unquestionably cast them on our shores; and, by this very fact, has announced to the Christians of this country, their duty with regard to them. The eldest, Henry Obookiah, has already begun a translation of a part of the New-Testament, into the language of Owhyhee. By his aid, also, an Owhyhee grammar has been partly or wholly completed.

The situation of these young men has occasionally recommended them to the liberality of the benevolent. As they have become more extensively known, this liberality has been more extensively exerted. We mention, however, with peculiar pleasure, the following instance of honourable munificence on the part of some of the citizens of Savannah, in Georgia.

Last fall a young lady of that city was on a visit to her friends in New-Haven. She heard the story of three of the Owhyhee lads, and felt a lively interest in their welfare; particularly as *the future Missionaries of Owhyhee*. On her return to Savannah, she took pains, in company with two of her female friends, to make their situation and circumstances known, and to solicit the contributions of some of the citizens in their behalf. Their exertions were not fruitless. A few days since, she forwarded to a lady in this city, the sum of three hundred and thirty-five dollars, given for the very purpose of educating Henry, Thomas, and William, as Missionaries to Owhyhee. "He who giveth a cup of cold water to a disciple, in the name of a disciple, shall in no wise lose his reward." This example of Christian liberality is highly honourable to the citizens of Savannah, and ought to be known, that others may go and do likewise.

The four youths are now under the care of the Foreign Mission Society. They will be prepared as speedily as possible for a mission among their

countrymen. For the present, they are to be stationed at Morris Academy, in Litchfield, under the care of the Rev. W. Weeks.

Owhyhee belongs to a groupe of islands in the Pacific Ocean, called the Sandwich islands, between 18. 50. and 20. 16. N. and 203. 47. and 205, E. long. from Greenwich. They are all under the government of one prince, whose name is Tamaamah. He is a man of strong sense, and has laboured long and successfully to introduce the arts of civilization among his countrymen. All the islands are fertile and populous. Owhyhee, the largest of them, is 280 miles in extent, and contains 150,000 inhabitants, who are naturally mild, friendly, and hospitable to strangers; although the unfortunate Capt. Cook lost his life here by a sudden impulse of undeserved resentment. The king has a considerable fleet. His troops, to some extent, are furnished with muskets. The natives worship a god, called Acooa.



FOR THE CHRISTIAN HERALD.

WITH no ordinary interest I noticed the sentiments of a writer, in your useful publication, under the signature of ISAIAH, proposing to form in this country, a society similar to that in England, *for the conversion of the Jews*. Certainly it is our duty, as Christians, to use our utmost exertions, in behalf of the seed of Israel, from whom we have received the lively oracles committed to them: "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all blessed for ever more." What though they cannot agree to the spiritual interpretation of prophecy? what if they will not receive our testimony, that Jesus is the Christ, anointed with the Spirit without measure, and seated, not on a temporal, but an eternal throne? Does this excuse our neglect? By no means. We indeed remember them in our prayers; but what proof do we give of the sincerity of our prayers? What have we *done*? If the question cannot be answered satisfactorily, is it not high time to arouse from our supineness? Obstacles to every good work will be raised, and opposition is to be expected. The walls of Jerusalem will still find a Sanballat to oppose their progress. To those who are personally acquainted with the Israelites dwelling amongst us, the difficulties will not appear so insuperably great as they have been represented, and as they really are in other countries. In this happy land, Jews enjoy every privilege of citizenship: the government makes no invidious distinctions, but protects them against aggression, and secures the undisturbed exercise of their religion; and, though not so numerous nor so wealthy as in Poland and Germany; though not allowed to purchase the right of capital punishment for offences against their laws; yet they are more free, in fact, and eligible to the highest offices of the state. "The slow and moving finger of scorn" does not mark them out as objects of derision; and if separated

in any respect from the rest of their fellow-citizens, it is only by their own choice. This liberality is not without its effect. Jews are men, and have the feelings of men: they are fully sensible of injustice and oppression on the one hand, and of equity and urbanity on the other: we can therefore approach them without the irritation of injured feeling, on the ground of fair unprejudiced discussion, as men like ourselves, who have souls to be saved; as men like ourselves, who are sinners against God, and who look to that God for his pardoning mercy. It is not necessary to enter upon a field of difficult controversy, and rabbinical learning: very few of them know any thing about it; but they have conscience: and conscience, though stifled and perverted, will raise her voice. Where is their sacrifice for sin? Who shall make atonement for the people? Where is their Genealogy? What scribe shall trace the tribe of Judah, and ascertain the lineage of David? Alas! they feel that *כבוד ה' נאץ* is written over the door of their Synagogue, the glory is departed! they feel, and they have the candour to acknowledge, that they are suffering under a righteous judgment for their sins as a nation; they believe in Messiah promised to their fathers, a Prophet, a King, a Saviour: but their eyes are not opened to behold the glory of Christ, as sustaining these characters. Should this discourage us? Let us ask, was it not so at the first promulgation of the Gospel? If the preaching of the cross was efficacious then, and multitudes, myriads, of the seed of Abraham, embraced as their Saviour him whom they had seen crucified at Jerusalem, and experienced joy and peace in believing; why should not the same means be effectual for the conversion and salvation of their brethren in our day? "Is the Lord's arm shortened that it cannot save? is his ear heavy that it cannot hear?" Although the Jews feel no interest in our pulpit discourses addressed to professed Christians; yet let them be made the objects of our tender regard, of earnest and affectionate appeal, and it will be found that they will listen with respect, and receive with candour the word of exhortation. What! shall a blaspheming infidel, who throws contempt on Divine Revelation, secure the attention of this interesting people by flattering pretences of respect, while he derides their hope; and shall not the voice of undissembled friendship be heard? Let us not wrong them by such a supposition, but exert ourselves on their behalf. Let us remember that the preaching of the cross of Christ, although to the unbelieving Jew and Gentile, an offence and a stumbling block, is still, and ever will remain, the power of God and

the wisdom of God to eternal life in all that believe. It is the blood of Christ, and that alone which can cleanse the conscience from guilt, and purify the heart, and enable the sinner to contemplate, without terror, the character of God as a holy and righteous Judge. And seeing that the preaching of the cross is the ordinance of God for salvation, let us look to him for his blessing on the faithful and diligent discharge of duty, undismayed by difficulty, undaunted by opposition.

I hope your correspondent will prosecute the subject, and give a further developement of his plan. I conclude with quoting his words, "should these hints be deemed worthy a place, I propose, in a future number, to extend my thoughts on this most interesting subject."

PHILO-ISRAEL.

—♦—
FOR THE CHRISTIAN HERALD.

Formation of a Religious Tract Society in Baltimore.

At a meeting of a number of citizens, recently held to take into consideration the expediency of forming an association for the purpose of distributing Religious Tracts among the poor, it was unanimously resolved, that the advancement of the cause of true religion and virtue renders the institution of such an association highly desirable; in consequence of which, the persons present formed themselves into a Society, to be denominated "**THE RELIGIOUS TRACT SOCIETY OF BALTIMORE;**" adopted a Constitution, and elected the following gentlemen to be managers for one year: viz. Dr. James Inglis, Mr. D. W. Boisseau, Mr. J. F. Keys, Mr. W. R. Swift, Mr. T. G. Hill, Mr. J. H. Parmele, Mr. R. M. Hall, Mr. I. P. Coulter; and the above mentioned managers, at a meeting held on Monday, May 13, chose the following officers: viz. Dr. James Inglis, *President*; Mr. I. F. Keys, *Treasurer*; Mr. W. R. Swift, *Secretary*.

Resolved, That these proceedings be published, together with the 2d Article of the Constitution.

ART. II. of the Constitution of the Religious Tract Society of Baltimore: "Every person becoming a member of this Society shall pay an annual contribution of Two Dollars; one half at the time of subscribing, the other half at the expiration of six months; or, by paying twenty dollars, shall become a member for life."

By order,

May 13, 1816.

W. R. SWIFT, *Secretary*.

FROM THE PORTLAND GAZETTE.

COWPER.

SOME observations were lately inserted in the Gazette on the character and writings of Henry Kirke White. They were an elegant and affectionate tribute of deserved praise. It was gratifying to find a favourite poet receiving merited eulogium. It has suggested a few reflections on the productions of a poet, of a character, in some respect, resembling Kirke White. Cowper's poetry was marked with a peculiar purity and delicacy of feeling. His heart was refined by celestial fire. Even before religion became the particular subject of his thoughts, he was singularly free from those vices and errors, to which there is a strong natural tendency in all men. But from the period, at which he experienced a grand renovation of nature, he exhibited a temper of angelic sweetness and benevolence. The tale of Cowper is as melancholy and affecting as that of White. The latter was an early victim to intense application; the life of Cowper was protracted to the age of seventy years. But he often laboured under the pressure of a most distressing disorder, which his exquisite sensibility rendered doubly afflicting. Both could indulge the most delightful anticipations in prospect of death; for heaven was their home. They sung their Saviour's praise on earth, they will sing it "in nobler, sweeter strains" above. Cowper is rarely quoted by English authors of fine moral feelings, but with such epithets as "the inimitable Cowper," "Christian poet." In the poetry of Kirke White, "Fancy soars on the boldest wing;" his genius was lofty, and there is often a wonderful sublimity in his conceptions. We may adduce a single instance:

Once more, and yet once more,
 I give unto my harp a dark-woven lay;
 I heard the waters roar,
 I heard the flood of ages pass away.
 O thou stern spirit, who dost dwell
 In thine eternal cell,
 Noting, gray chronicler! the silent years,
 I saw thee rise,—I saw the scroll complete,
 Thou spakest, and at thy feet,
 The universe gave way.

This, one writer has declared, is sufficient, if he wrote nothing else, to give his name immortality. Cowper has less vigour, but more ease and artless simplicity than White; his numbers flow without the least impediment, and he does not seem to be at all shackled by his rhyme. He had, if possible, more tenderness and delicate sensibility than White,

though his affections for his friends could not be stronger. The feelings of Cowper were too exquisite; they overwhelmed his reason. He shrunk from the difficulties he met with in an employment his friends procured for him. The shock was too great for him. It disordered his mind: and though he recovered from this attack, his distressing malady returned upon him at intervals, and rendered the remainder of his days sorrowful and afflicted. To this circumstance perhaps much of the tenderness of Cowper's poetry is owing. At an advanced age, during a temporary relief from his afflicting malady, he wrote those beautiful lines, addressed to Mrs. Unwin:—

“ Mary! I want a lyre with other strings.”

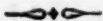
No poet could be put into the hands of the young so safely as Cowper: his simplicity renders him intelligible, his tenderness, interesting and affecting. There is nothing to corrupt the heart and lead the mind astray; no false and distorted views of the world. He excites no expectations of unalloyed happiness, nor does he paint every thing in melancholy and gloomy colours. He was guided by the word of truth. Instead of leading us to the adoration of the god of nature, as a distinct Lord from the God of the Scriptures, he guides us to HIM who alone has made the heavens and the earth. His religion, is the religion of the Gospel. He has not perpetual allusions to heathen mythology; he has needed no recourse to absurd fables. He has shown that on the simple religion of Christianity, beautiful poetry may be written, without the use of ridiculous fictions. He has dressed divine truth in the most pleasing and alluring colours. He has displayed it in its own native charms.

“ Not harsh and crabbed as dull fools suppose.”

Cowper is distinguished for purity of morals, for simplicity of language and manner, for correctness of taste, for freedom from overstrained sentiment, and for soundness of principles; and with these qualities a true genius for poetry. How valuable these qualities are, we can easily perceive by a survey of English poets of the present day, and a review of the whole range of English poetry. You will search throughout, almost in vain, for the Christian religion, or indeed for any consistent scheme of religion. The poets of Greece and Rome wove their religion into their verse, and why should not Christian poets pay the same respect to their own religion? But very few English poets have done this: but they who have ventured it, have succeeded remarkably. Milton, Young, and Cowper, are certainly among the first of

English poets ; and their genius, if we may use such language, has taken its fire from the altar of our religion.

Here to devotion's bard devoutly just,
Pay your fond tribute due to Cowper's dust.
England, exulting in his spotless fame,
Ranks with her dearest sons, his fav'rite name.
His highest honours to the heart belong,
His virtues form'd the magic of his song.



COMMUNICATED FOR THE CHRISTIAN HERALD.

SUNDAY SCHOOLS.

AS it may not be generally known, that a Society exists in the city of New-York for the support of Sunday Schools, or if known, what are its specific objects and plans ; the Committee, anxious to extend this great and useful system, have deemed it their duty to address a few words to the public in general, but more particularly to their fellow citizens of the State of New-York, on this interesting subject.

The Society was formed in the month of February last, under the title of *The New-York Sunday School Union Society*. The sole object was to arrest the progress of vice, and to promote the moral and religious instruction of the depraved and uneducated part of the community, on the Lord's day.

Though repeatedly told that the state of the poor, did not call for such an Institution, the committee entered upon their duties under the persuasion that their task was arduous, and the objects of selection numerous. It was indeed objected that the Free Schools in this city could receive a great number more than they then contained, and yet few or none offer themselves for instruction. The committee knew, and lamented this fact ; but they did not therefore infer, either that there did not exist objects sufficient to fill the Schools, or that the establishment of instruction on the Sunday, would prevent Scholars from attending on the days of labour. They argued the direct contrary, and their reasoning and expectations have been fully verified. Already they have in this City, in active operation, twenty-four Schools for male children and adults, under the care of upwards of two hundred gratuitous superintendents and teachers—and with a glow of heart-felt pleasure they can add, that since the commencement of their labours, nearly three hundred scholars have been admitted in the Free Schools.

Though the committee believe that not one fourth of the uneducated poor are yet within their control, and though the time for trying their system has been but a few months, yet the beneficial effects are evident to the slightest observation. The streets in many parts of the city are no longer crowded with profane and idle children. Either they are to be found in the Schools, or wishing to avoid the visitors who are seeking out scholars in every corner, they confine themselves to their houses. The improvement in learning has been so great, that one day seems to accomplish the ordinary instruction of a week. The attention to religious instruction has also been such as to satisfy the visiting committee, that God will raise up a seed to serve him out of these schools when those who founded them will be sleeping in the dust.

The committee are now engaged in printing such books as will most facilitate the learner—and in addition they will publish a few as rewards for good behaviour, but designed at the same time to promote the *single aim* of this Society, the preserving our undirected youth from the influence of the vicious examples which surround them.

By a resolution of the board, every Sunday School formed, or to be formed, can be supplied with the Society's books at first cost. This will enable any association in the country to support a school at an expense which can never exceed *fifty cents per annum*, for each scholar. Applications to the Secretary for the publications of the Society, will always meet prompt attention.

Having stated these facts, the committee cannot but indulge the hope that the example of New-York will be followed by every city, town, and village—not only in our own state, but throughout every part of our rapidly increasing country. Let the friends of civilization, of order, and of religion, look around them; wherever they find human beings, there are to be found objects for such an institution. Neither the sequestered village nor the populous town is exempt from poverty, vice, or irreligion. And surely the moral situation of our youth must be equally an object of anxiety and care to every lover of God and man. In proportion as vice and ignorance prevail, ruin, disorder and misrule distract every state of society. To be vicious is to be unhappy. The effect is to poison domestic enjoyments at their sources, to rend asunder the ties of nature; to sap the foundations of moral obligation; to apply the icy hand to the endearments of friendship; to paralyse the social principle; to harden the heart, and to sear the conscience against every divine admonition; and finally to unfit man for all the duties of this life, and all the happiness of the next.

In conclusion then, the committee urge it upon every pious and benevolent man—by the love which he bears to his country, and the wishes which he entertains for its prosperity; by the abhorrence which he feels against vice, and the love he has for virtue; by his sincere attachment to that truth revealed to us by a Redeeming Saviour, and his desire to extend its blessings; by those elevating and endearing associations which he cherishes as a Christian, a parent, a magistrate, or a peaceable citizen; by all these and a thousand more considerations they call upon him to come forward in this highly interesting undertaking. Let him look at the reports of his predecessors in this glorious work, and they will read him a lesson, which will animate his soul to the most noble exertions. In those of the *London Sunday School Union*, in particular, he will see the system in all the beauty of its operation, and in all the maturity of its effect—he will stretch his earnest gaze to that period when the prayer of the Psalmist shall be answered to the comfort of all orders of Society, and the joy of every heart, “*Rid and deliver me of strange children, that our sons may be as plants grown up in their youth, and our daughters be as corner stones polished after the similitude of a palace.*”

By order of the Board of Officers and Committee of the New-York Sunday School Union Society.

ELEAZAR LORD, Secretary.

New-York, July 29, 1816.

* * Editors of Papers generally, and of Country Papers in particular, who wish well to Sunday Schools, are requested to give the above as many insertions as they conveniently can.



FROM THE PORTLAND GAZETTE.

Study of the Scriptures.—It cannot but be pleasing to religious minds to hear that the study of the Holy Scriptures is carefully attended to in the public schools in this town, and that it is promoted by rewards in Bibles from the “*Eastern Society.*” These rewards are presented at the end of every quarter to those whom the master certifies to have paid the greatest attention thereto. Some of the last certificates state that, in the preceding quarter, the verses learnt by the students were in number as follows: viz. by one, 303; by another, 1054; by another, 1639; by another, 1693; by another, 2500; and by one as many as 3060; that many others had done well, and though they had not learnt so many verses, were well entitled to rewards: but on account of the limitation of their number, they, unfortunately, could not obtain